105 more popular and provides the something of excitement which has given a zest to raiding. It should not be forgotten that some of our own games were war games.

The Beduin proletariat and the capitalist townsmen are mutually necessary to each other. The Beduins do all the carrying trade and supply the firewood and their other scanty products to the towns, and the merchants sell to the Beduins what they require of food, clothing, and other necessaries of life. The brokers of the Beduins to be found in all the towns supply the link between the two. They live on helping the Beduins to sell their produce to, and buy their requirements from, the merchants, and on helping the merchants to obtain the transport they need.

Housing.

347 Each town in the Hadhramaut has its own individual characteristics as regards housing. Although the houses of coastal towns are all of the familiar Arab type built of stone rubble and whitewashed, there is a wide difference in the aspect of the towns themselves. Mukalla, for example, is a miniature edition of Zanzibar—tall houses and narrow streets, sometimes not six feet across, while Shihr is a town of lower houses, wide streets, and open spaces. Away from the coast, mud is the almost universal building medium, and sun-dried mud bricks are used alike in building the palaces of the rich and the simple *dars* of the poor.

342 In the Wadi Du'an the tall mud-built houses climb up the banks of the wadi. They are close packed, but it is in their interiors that they merit attention. The colour scheme is black and white and rusty red. Although there is practically no whitewash on the outside of Du'an houses, the interiors of the better-class dwellings are spotlessly white. The ceilings of the rooms, which are lofty, are supported by carved pillars of '*elb*' wood, and all interior woodwork is of this material. The doors are set in wide heavily-carved frames and the whole ornamented extensively with iron nails, two inches across the heads, burnished with lead till they shine like polished dollars. It is a modern development in Du'an houses that every room in the house should be provided with its own ablution room, and as a consequence they are really self-contained flats. The entrance door gives on to a passage into the flat, and there is usually not a door into the main living-room but a Moorish arch either in the whitewashed wall or of stained '*elb* wood again studded with burnished nails. The ceiling is held up on rafters of '*elb* wood supported by the pillars previously referred to, the mud floor of the next storey above being laid over slats of date wood very attractively arranged in herring bone pattern.

342 In Tarim the principal feature is the large number of enormous dwelling-houses in a style copied from Malaya but built of mud

[1] Other Arabic names are *sidr* and *nebk*. *Zizyphus Spina-Christi*, L.

bricks. The cost of building the house in which we stayed in Tarim was $60,000. The exterior of these houses is decorated with blue, green, yellow, and pink, which is not at all unattractive. Interiors are fitted with every up-to-date contrivance, electric light and fans, telephones, ice-plants, and European modern conveniences in the bathrooms, wash-basins with running water and shower-baths. Whereas in Du'an and Shibam there is scarcely a chair to be found, these houses are replete with European furniture, albeit some of a rather florid style. Large and comfortable chairs and sofas decorate the drawing-rooms, and there are English carpets, masses of gilt mirrors, chandeliers and glass cupboards full of marmalade dishes, egg-cups and so on. Living in such houses as these one is struck at every moment with the reflection that there is hardly a thing in the house that has not had to be transported on camel-back over the mountains for six days.

The principal structural detail that the wealthy Seiyids of Tarim and Seiyun have to contend with in their building operations is the difficulty of procuring long enough timber. The *'elb* or *sidr* tree grows to no great height, and although we found *'ariata* trees (*Conocarpus erectus*, Jacq.) growing to 50 feet or more in height some days' journey down the Wadi Maseila, they cannot be transported by camels. The difficulty is being surmounted to some extent by experiments in the making of reinforced concrete pillars of which I saw two in construction at Seiyun. All the work is done by local labour, the travelled Seiyids training their masons. The interior walls of these houses, apart from elaborate decorations such as gold crowns and coloured flowers, are covered with a lime plaster polished with smooth pieces of flint till it resembles marble.

Shibam is remarkable for the height of its houses. The town, which is in the shape of a capital D, contains in a small area 500 houses built on a slight eminence in the Wadi. From a short distance the whole town appears to be one enormous brown mud built construction with a whitewashed top storey and roof. There is no further building room in the town and the only way to have a new house is to buy an old one, knock it down, and rebuild. By general consent, houses in Shibam are not now to be built more than six storeys high in order to avoid overlooking. The only important existing exception to this rule is the Government palace, which is a storey or two higher, but which is in such a position that it overlooks very little. On the top of the six storeys the builder may however erect a roofless seventh which gives him a walled-in roof terrace. The building of this type of house which, when completed, will be 64 *dhirras* or 96 feet high, will cost more than 20,000 dollars. Bigger houses are constructed of two or more houses built together. The life of a house is said to be 200 to 250 years, but the age it reaches depends on the privies being kept dry and cleaned out regularly. If this is not done, the damp saps the lower part of the clay walls and causes splits, necessitating demolition.

60

197 *Rakh* (*Salvadora persica* L.) is a very popular fodder with camels
314 and is found in abundance in the Wadi Maseila; it is also fairly
246 common round Du'an but practically non-existent to the north of Shibam. Goats do not eat it. It also provides the Beduins with their favourite toothsticks.

Khuweira, a small plant (*Cassia obovata* Coll.), is very popular with both camels and goats. There are of course many other plants on which they graze.

Manufacturing Industries.

496 Minor Industries include the extraction of simsim oil with camel
262 mills. In Mukalla there is a large oil factory with 31 compart-
249 ments in each of which a camel turns the usual primitive wooden machinery for expressing the oil from sesame seed. The oil extracted by this primitive process is much more popular for food that that extracted by modern machinery. It is considered much
[231] sweeter. The residue forms a cake which is fed to camels.

339 There are kilns for lime-burning immediately to the east of
438 Mukalla and in many other places. In particular most excellent
353 lime is made in Seiyun and Tarim. This is applied as a plaster to the interiors of the houses and polished with smooth flints till it resembles marble.

28 Hides from the interior are tanned in Mukalla but none is exported. At Gheil ba Wazir I saw a leather-worker using Mukalla-tanned skins. Skins are also tanned in Shibam. The dyeing of cloth, weaving, and mat-making are other minor industries. Shihr in particular is well known for its beautiful
323 weaving. There are potteries in many places, and I saw the process
346 in Gheil ba Wazir. There are also good workers in silver at Gheil ba Wazir, Shihr and Mukalla.

Fisheries.

228 The manufacture of fish fodder and manure and the preparation
251 of dried fish is a large industry of the coastal area. From an
262 export point of view, fish products come third in importance. They
231 are :—

438 *Sifa* (fish oil). Not much of this is made in either Mukalla or Shihr. The bulk is imported from the Mahri coast.

Wazīf (dried *'aid* and other small fish). A great quantity of this is prepared in Mukalla and still more in Shihr. The sea is alive with these small fish, the catching and preparing of which gives work to many hundreds of fishermen. In both Mukalla and Shihr there are godowns for these fish which are stored before being taken to the interior for manure, camel fodder, or human consumption. The very small *'aid* fish are used for manure only, but the larger ones are eaten uncooked

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HOUSE BUILDING IN THE HADHRAMAUT

W. H. INGRAMS

DURING a recent tour in the Hadhramaut my wife and I collected some notes on the building of houses. Each town in the country has its own individual characteristics. Although the houses of coastal towns are all of the familiar Arab type, built of stone rubble and whitewashed, there is a wide difference in the aspect of the towns themselves. Makalla, for example, is a miniature edition of Zanzibar—tall houses and narrow streets, sometimes not 6 feet across, while Shihr is a town of lower houses, wide streets, and open spaces.

In the Wadi Do'an the tall mud-built houses climb up the banks of the wadi. They are close packed, but it is in their interiors that they merit attention. The colour scheme is black and white and rusty red. Although there is practically no whitewash on the outside of Do'an houses the interiors of the better-class dwellings are spotlessly white. The ceilings of the rooms, which are lofty, are supported by carved pillars of *'elb* [1] wood, and all interior woodwork is of this material. The doors are set in wide heavily carved frames and the whole ornamented extensively with iron nails, 2 inches across the heads, burnished with lead, which shine like polished dollars. It is a modern development of Do'an houses that every room in the house should be provided with its own ablution room, and as a consequence they are really self-contained flats. The entrance door gives on to a passage into the flat, and there is usually not a door into the main living room but a Moorish arch either in the whitewashed wall or of stained *'elb* wood again studded with burnished nails. The ceiling is held up on rafters of *'elb* wood supported by the pillars previously referred to, the mud floor of the next storey above being laid over slats of date wood very attractively arranged in herring-bone pattern.

In Terim the principal feature is the large number of enormous dwelling-houses in a style copied from Malaya but built of mud bricks. The exterior of these houses is decorated with blue, green, yellow, and pink, which is not at all unattractive. Interiors are fitted with every up-to-date contrivance, electric light and fans, telephones, ice plants, and modern European conveniences in the bathrooms. Whereas in Do'an and Shibam there is scarcely a chair to be found these houses are replete with European furniture, albeit some of a rather florid style. Living in such houses as these one is struck at every moment with the reflection that there is hardly a thing in the house that has not had to be transported on camel back over the mountains for six days, and while I mention this it is worth recording that there are sixty cars in Terim itself, each of which has been transported in parts by twelve camels from the coast.

The principal structural detail that the wealthy Seyyids of Terim and Seyyun have to contend with in their building operations is the difficulty of getting long enough timber. The *'elb* or *sidr* tree trows to no great height, and although we found *'ariata* trees growing to 50 feet or more in height some days' journey down the Wadi Maseilah, they cannot be transported by

[1] The commonest Arabic name is *sidr*, *Rhamnus nabeca*.

camels. The difficulty is being got over to some extent by experiments in making reinforced-concrete pillars, of which we saw two in construction at Seyyun. All the work is done by local labour, the travelled Seyyids training their masons. The interior walls of these houses, apart from elaborate decorations such as gold crowns and coloured flowers, consist of a lime plaster polished by smooth pieces of flint till it resembles marble.

Shibam is remarkable for the height of its houses. The town, which is in the shape of a capital D, contains in a small area five hundred houses built on a slight eminence in the wadi. From a short distance the whole town appears to be one enormous brown mud-built construction with a whitewashed top storey and roof. There is no further building room in the town, and the only way to have a new house is to buy an old one, knock it down, and rebuild. The area of land required to build a house 45 *dhirras* in width by 35 in depth (a *dhirra*, or cubit, equals 1·5 foot) will cost 10,000 dollars, and having acquired the land the prospective builder will have to submit the specifications of his house for the approval of a committee of the townspeople who consider the position of windows and of gutters carrying water to the street. Subsequent alterations to a house must also be similarly approved. By general consent houses in Shibam are not now to be built more than six storeys high, in order to avoid overlooking. The only important existing exception to this rule is the Government palace, which is a storey or two higher but which is in such a position that it overlooks very little. On the top of the six storeys the builder may however erect a roofless seventh which gives him a walled-in roof terrace. The building of this house, which, when completed, will be 64 *dhirras* or 96 feet high, will cost more than 20,000 dollars.

The foundations are dug 2 *dhirras* deep below the surface of the earth and 3 *dhirras* wide. Stones are used for the foundation mortared together with a mixture of wood ash and lime. In places where there is any doubt as to the solidity of the ground on which the house is to stand long pieces of *'elb* wood are laid in pairs lengthwise in the foundations. Wood for this purpose must be cut in the winter; if this is done it is said never to rot. The stone foundation or *sās* is continued for 2 *dhirras* above the level of the ground. When the building operations have reached this stage a foundation sacrifice of a goat or sheep is made on the walls. The house is centred round a solid pillar built on the same foundation as the walls. For a house of the dimensions proposed this pillar or *'arus el beit* will be $3\frac{1}{2}$ by 3 *dhirras* wide and of the same thickness from top to bottom. The stairs of the house invariably go up round the *'arus*. The bricks are made of clay mixed with straw, the standard size being $1\frac{1}{4}$ *dhirras* in length by $\frac{2}{3}$ in breadth by 4 *banan* or fingers' widths in thickness. When the clay of the required consistency and thickness for making the bricks has been laid out they are cut out by a wooden frame which makes two bricks at a time. The bricks cost five dollars a thousand.

The thickness of the walls of the first storey is $1\frac{7}{8}$ *dhirras*, of the second $1\frac{1}{2}$, of the third $1\frac{1}{4}$, of the fourth 1 *dhirra*, of the fifth $\frac{3}{4}$, of the sixth $\frac{5}{8}$, and of the seventh $\frac{1}{2}$ a *dhirra*. The bricks are mortared together with wet clay. As *'elb* wood grows to no great length the size of the room is determined to some extent by the length of the pieces available as girders. The girders are usually very short and supported by carved pillars each costing about twenty dollars.

?: Stuhlr-Raemaeker T-9 (1950-51) 1953 MMF Hadhramaut MM

361 342 a mound, is seven storeys and rises above the rest, the whole, like all others, built in mud bricks.

In the centre, the space that is left, lie huddled the one-storeyed shops of the suq and the many-storeyed flat houses of the poor. Shibam seemed the only town where houses were occupied in flats. Elsewhere I saw almost exclusively one-family houses even if the family had many groups within it.

342 333 All houses in Hadhramaut have a strong inward slant from bottom to top, which gives them a look of strength mingled with grace. There are no basements and barely foundations, but the ground floor is an almost solid base, so thick are the walls that taper towards the top. They may be almost 3 feet thick at the base for a tall castle, and a foot at the top.

In Shibam, the houses forming a solid rampart wall have windows at the two ends only, and a small light-well to light the stairs in the centre of the deep building. The ground floor usually contains granaries and stores. The straight flights of the stairs rise between thick walls with a very heavy 342 231 central block. On the first floor the Shibam citizen keeps his goats and rabbits in the outside rooms, while the centre is occupied by more stores. About the second floor begin the living quarters—that is, the office and rooms of the men, stores in the centre again, and often with kitchen, 342 washroom, and lavatory. These washrooms and lavatories are systematically 336 built over a central shaft, though water is mostly allowed to run from a gutter into the centre of the street. But there are "back" streets for the sanitation and "front" streets for doors. About the third floor the private 342 quarters begin. They would be men's living quarters, with the ladies on the floor above, the fourth, with kitchen and washrooms again; right on top, often little private quarters for the owner of the house where he may enjoy most fresh air. Each floor has a double set of windows, a large one down to the floor and a small square one for ventilation above, up against the ceiling, so that there are continual draughts running through the top of the room. Practically all rooms have windows on two sides, and with this and the thick walls and the smooth plaster they remain pleasantly cool.

342 The lower floors are usually the loftiest; even the ground floor store 353 rooms are up to 12 and 13 feet high. The house often has two entrances— 531 a large door for the men and a little one for the ladies, with separate stairs in the larger houses, even in Shibam where land is scarce. The façades are in rough mud brick, a uniform brown colour with a white plaster smooth base and white ornaments round windows and parapet, getting richer towards the top of the house, which is the best part of it.

Their plasterwork is one of their great arts. It is extraordinarily hard. To obtain this it is presumed to be mixed with date juice. When polished with a piece of flint and rubbed with a cloth for hours it acquires a lustre that makes it shine like marble. This is chiefly done inside the main rooms and in the washrooms and stairs. Outside it is only polished at the base, for water to run off. The ornamentation of the upper storeys is left 342 rough white. But as people's wealth increased they have abandoned this 531 form of very characteristic decoration, which divided the tall buildings in broad brown bands alternating with narrow white bands at window level.

7: Stutler-Rasmachem T-3 (1950-51) 1953 MM2 Hadhramaut MM2

Now they cover the building in white plaster all over, and the charming ornamentation in darts and trefoils is lost.

The oldest building in Shibam, the castle, which may be anything from 80 to 150 years old, still shows this decoration in horizontal bands of white round the windows. It seems an old bedouin tradition, for I have found it in remote bedouin villages. So all these old, charming and vigorous forms—dart motifs, broad bands, crenellated terraces, carved and nail-studded doors and graceful mucharabias for the ladies to look down into the street from the high terraces—are being abandoned. The present-day Hadhrami thinks them old-fashioned and copies the Indian and pseudo-Classic styles he has seen in Java and Singapore. Niches are filled in; and instead of the flat, low relief white ornaments (all shapes receding because the mud crumbles and the yearly rainfalls wash them away) we now find entablatures, pediments, balusters and pilasters, designed for much more lasting materials, like stone, and which here soon become shabby.

Shibam, the old-fashioned, has only just begun to suffer from this. Going, also, is one of the amenities of the Arab house: the coffee corner. In almost every room and terrace there was a little dais in a cool and shaded corner by a window where the master or mistress sat to make coffee for the guests. In the walls behind the dais there were niches specially shaped to take the pestle and mortar, the charcoal tin, the cups, and a small cupboard to lock away the precious ingredients—coffee, ginger and sugar. On the window-sill there was often a tall jar for the water and a runnel for waste water to flow away. Instead of these we now find the tea ceremony round the samovar in the middle of the floor, the little dais being broken away.

But we now move to the most fashionable of the Hadhramaut towns—to Saiywun and Terim and the many surrounding small towns. Here one finds a different type of people. There are many merchants too, but here we find another leading class, also great landowners in Java and Singapore. These are Sayyids, members of the eighty holy families, descendants of Mohammed, who live in these towns beside the lower classes. They have been the spiritual and temporal lords of the country for centuries. They have authority in matters of justice and civil affairs, and they are believed to have healing gifts. Until recently they were the undisputed rulers of the country. Now their power wanes before more democratic forms.

These people live in shining white palaces in the manner of *grands seigneurs*. They wear long white silk coats or the Indian silk longie and pastel-shaded shirts. The ladies, up till recently, wore heavy satin embroidered and sequin-covered kimono-like gowns, bunched into a low silver belt round the hips. Now these are forbidden as they cannot be washed. They wear their hair in hundreds of fine plaits. Up to the age of eight little girls may show face and hair, then they cover hair and neck with a close-fitting shawl and at twelve they go into purdah completely.

Their houses are built in a solid square block without inner courtyard and with windows on all four sides. Even the old streets are fairly wide in these towns that lie in the foothills. The more modern houses are surrounded by a walled garden. They are completely divided into two, one

565 half for the men and one for the women, each with their entrance, kitchen,
342 store rooms and granary on the ground floor, reception rooms and wash-rooms on the first floor, and more private apartments with washrooms on the second floor. There may be a third floor with terrace rooms, but usually not more.

342 Although the span of the ceiling beams is quite small, as everywhere
353 else (about six feet, determined by the maximum size of timber available), many of the rooms in these houses are very large, being divided up by
565 two, four, six or nine pillars. They have rows of three or four windows, some even more, on two sides. The floors are covered with carpets, and cushions against the walls are the only form of furnishing. There will be niches with cups, silver samovars and brass trays; other niches with some books; and a few large flat basket-trays hung on the walls, from which one eats. But that is absolutely all that is needed. There are large wall closets for clothing and for bedding, the normal place to sleep being the floor. But there is no difference between a living-room and a sleeping apartment. Each room serves for either purpose in turn, the men and the women
[291 being separate. Nor are there clothes for the night and clothes for the
515] day, though the men wear beautifully laundered clothes, frequently changed.

342 Washrooms consist of a spacious compartment, with glazed plaster
515 walls with niches and pegs for clothing. Near the window stands a tall jar with water and a scoop for showering oneself. The water runs out under the window through a runnel and gutter. Some washrooms have a shower tank. The washroom may contain a lavatory of the south continental, foot-rest type, or this may be in an entirely separate spacious compartment. Each floor has at least two. Besides this the Saywun and Terim house has a little " roman " bath for complete ablution about 10 feet square, and which is usually near the private prayer-room.

342 Another pleasant characteristic of the Saywun house is that in the large
271 corridor that runs from one side of the house to the other; in front of the window at the coolest end there is usually a corner for drinking-water skins to hang up in a cooling draught. Niches for cups are at hand, and again there is a runnel for the water dripping from the skin to run outside. The same arrangement is found on most terraces. Upper rooms are used in summer, lower rooms in winter for warmth, for there is no glass in the windows and only ill-fitting wood shutters to keep out the night air.

342 All these amenities will be found on a small scale in the most modest houses. The house of the dhobbi had three floors. It contained about four living-rooms, two washrooms, a kitchen and a store. So that where space is concerned the Hadhrami house does not compare unfavourably with European standards.

000 A film showing Hadhramaut buildings was followed by a vote of thanks to the lecturer.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

342 passages connect the house with the lower portion as well as with the flat roof of the mosque. In the hot season the sunset and evening ritual prayers are always performed on the roof, and the *ʿālim*[1] sits here in the evenings, teaching the 556 recitation of the Koran to a circle of lads. A sayyid who has 782 made his fortune abroad will first build a mosque in his native 791 village and afterwards a big house for himself. For does he not owe the privileged position in his own country to religion, and to Allah's help the riches that he has successfully amassed in foreign lands? The abnormally large number of fine mosques in the poor country of Ḥaḍramaut is the result.

●353 As in the other houses, the passages and stairs in Sayyid el-Bārr's house are plastered with light-brown mud mixed with finely chopped straw. The floor is always ribbed in a design of waving lines imprinted into the mud whilst it is wet. There are wooden pillars in the large rooms as there are no strong supporting beams for the construction of the roofs, which are always made of the split trunks of date-palms. The fibrous, brown stem of the tree is often plastered over with mud or covered with a wattle-work made of the split ribs of the leaves of the date-palm. Rust-red, black or white are the tasteful colours used in such wattle-work and, indeed, also on the layer of mud.

353 One usually enters the *madjlis* or reception-room by a door 352 in the middle of the shortest wall. On either side of the door there are great wooden chests, in which the sleeping-mattresses and pillows are hidden away during the day-time. These heavy, finely carved chests, decorated with tin-plated iron, are frequently the only ornament of the room. The window openings are small and close to the ground. In the houses of the rich, the wooden shutters and framework of the windows are carved. The floors are covered with simple mats of plaited palm-leaves over which the rich people lay carpets.

104 [1] *ʿĀlim* (عالم), a learned man, in this case, a man who thoroughly knows the religion.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

Against the walls there are cushions on which to recline. The ugly modernity of mirrors fixed into the ceiling has been introduced into el-Bārr's house. Also, the old Ḥaḍramī colours of rust-red, black and white, which harmonize so well with the brown wood and with the lighter brown mud, have had some ugly new ones added to them.

In order to give pleasure to the family we take some more photographs of grown-ups and children. The household slaves and their jet-black children are with us in the *madjlis*; they serve round coffee and tea and many sweets, and talk with us, but nevertheless remain modestly in the background.

One can see from the many negro types in the streets and plantations that there are a great many slaves in Wādī Dō'an. They are employed for work on the land and as domestic servants.

In the afternoon we did what we could to treat a great number of patients, who came to us to ask for medicines or to have wounds and ulcers attended to. We could do little, however; and what, in any case, is the use of but one treatment? In all Ḥaḍramaut and its surroundings there is only one doctor with a western training. It is again the progressive Sayyid Abū Bakr el-Kāf who has got this young Indian doctor to come here, but his work lies in far-away Terīm. The rich go sometimes to Aden to consult a doctor, and the Mission Hospital at Shēkh 'Uthmān near Aden is also known to a few.

Towards evening I stroll with Sayyid 'Aluwī to Qāret Āl el-Miḥḍār, half an hour distant, where lives Sayyid Muṣṭafā bin Aḥmad el-Miḥḍār, to whom we have a letter from the Vizier at Makalla. Our reception is particularly friendly. The old sayyid has seen something of the world, and he compares life in Wādī Dō'an to sleep, which is something like death. I am urged to talk constantly and the atmosphere grows so friendly that he takes me with him to his other and larger house and shows me all over it, having first, with his own hands, shut in his young wives behind bolted doors and hung the keys on his belt. The wives take their revenge by having

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

where it empties itself into a little mud basin, out of which the irrigation conduits lead to the cultivated ground. Work at the well occupies the whole family: father and son guide the animals and walk with them in hauling ropes and mother and daughters relieve them at this work. Two old dames sit in the shade making ready food for the beasts, which consists of dry straw bound round with fresh green into bundles, that are pushed into the animals' mouths whenever they arrive at the top or bottom. I saw women continuing their mat-plaiting whilst, at the same time, walking backwards in the traces down the slope of the track. The work is very tiring: pulling whilst going down hill and then climbing up again. The path, on which their walk begins at sunrise, is as long as the well is deep.

2. TO THE SULTAN'S PALACE IN EL-QAṬN.

One sees the tall buildings of Ḥōṭat el-Qaṭn even from afar rising above its walls and the tops of the date-palms. The place is not large and is situated, like the townlets in Wādī Dōʿan, stretched out and closed in between date-groves and the rock-barrier. It is surrounded by a mud wall kept in good repair. At the gate of the town we see our caravan; it is on its way to Shibām with the baggage and is resting here during the heat of the day. Although we are informed that the Sultan is staying in Shibām, we wish to pay a visit of courtesy to his deputy at the palace; possibly he may allow us to make a survey and to photograph from the roof of this very high building. The palace has just been partially renovated and, consequently, has not yet the gay outside decoration of whitewash. A broad staircase leads to a large, finely carved door. There we give our letter of introduction to the guard and after some time we are invited to follow him upstairs. By way of broad passages and endless stairs, both plastered with dried mud, we arrive at the reception-room, which has just been finished. Much of the beautiful old Arabian style is spoiled here by

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

342 western importations. Genuine oriental carpets have been
● 353 replaced in part by others from European factories. The wood-carving is painted. The aristocratic old colours of brown, red and white are crowded out by more glaring and less harmonizing dyes of western manufacture. Coloured glass has been applied as an ornament above the doors and windows. Though the old be more beautiful, the new is more cheerful, lighter and cleaner.

701 A shy relative of the Sultan, of Indian appearance, receives us. Sayyid ᶜAluwī had not had our visit announced long enough in advance and, consequently, we took him somewhat by surprise. Our request to take photographs from the roof is complied with. Our host even climbs with us up the many remaining stairs, and he appreciates our unfeigned admiration as we gaze around us over the magnificent country of el-Qaṭn. There is a large grove of date-palms behind the palace. The Sultan's mosque, completely white, stands out finely against the grey-green tops of the palms. Beyond, we see, walled off apart, the large palm-groves and the white country-houses of Yāfiᶜ soldiers and officers enriched by service under the Qeᶜēṭī Government. Soldiers and officers of former Sultans have been rewarded with grants of land. Some of them have become men of means, and they have founded a whole colony of Yāfiᶜ here; they are under the obligation to give their help to the Sultan against his enemies in times of danger. The town, in which are some large, opulent-looking houses, lies close up against the rock-wall. We cannot stay too long on the roof, for, in so doing, we should oblige our host to stand with us in the burning heat of the sun. After Wādī ᶜAmd and the journey through plains of loam-hills and sand, and the halting places of Diyār Āl Buqrī and Hēnin, this first acquaintance with the real, true Ḥaḍramaut is certainly a great surprise. Wādī Dōᶜan was very beautiful, but this is grander and more spacious. Wādī Ḥaḍramaut reaches a breadth of five miles here.

000 We notice, when passing through the lower floors of the

000 The heat of the sun drives us away, however, from our bare hillock, but the Sultan promises to give us the pleasure of another similar excursion in the evening. We shall meet again at lunch in the palace of the Sultan of Terīm, who is to entertain us to-day.

353 342 It is exceedingly hot when, some hours later, we leave the garden city and proceed to the palace. We are received in a broad corridor, the only place where there is some breeze and, thus, some degree of coolness. The corridor is spread with beautiful carpets; at one end is a table with chairs placed round it, at the other end cushions lie on the carpets. The reception begins on chairs, but that does not last long. We are soon all seated on the floor, leaning against the cushions as is the custom here. The meal is served in a hall where there are two rows of pillars. Long and strong supporting beams cannot be obtained here, where wood is scarce and short; thus all large rooms have pillars to support the roof construction. A long table-cloth is laid over the carpets in the middle of the room. Seated around it with their legs crossed under them the great company, with few words and in a rapid tempo, feasts upon the excellently prepared Javanese "rice meal" (*rijsttafel*) laid before them.

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353 The mural decorations of the otherwise empty room consist of mirrors, old English prints, photographs of Java and Singapore and two large hanging clocks with musical chimes.

Tea is served in a small drawing-room with modern furniture. In Ḥaḍramaut, the new is less practical and less beautiful than the old and indigenous. It is so hot in here, with its coloured glass windows, that all are thankful when the meeting is adjourned.

508 489 In the afternoon the Sultan takes us by car to a broad plain where the mountain-wall recedes. He would like to make an aerodrome here and wants therefore to have our opinion. The aeroplane would be an ideal means of transport for the whole of Arabia, and especially for Ḥaḍramaut. Not only are distances great, the communications difficult and whole stretches

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
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rugs or mats, or on cushions placed around or under the windows. A very low table, or a special circular mat, is put in the middle of the room for meals. Rough but solidly made coffers and cupboards are much used for clothes, silver, books, or domestic utensils. Lighting is by lamps of a very primitive form, which burn petroleum or, more commonly, sesame oil. The walls carry little or nothing of ornament, though the tribesmen sometimes adorn them with their arms, banners, or hunting equipment. A bathroom is usually found on each floor of a house, all being situated one above the other, the waste water running off by pipes through the wall; the apparatus consisting merely of a vessel from which water is poured over the body.

Wheaten or maize bread, dried dates, eggs, and meat (of sheep or poultry), taken in meagre amounts and usually in some form of soup or stew, form the staple foods; rice is not largely eaten; the people on the coast consume much fish; but only the Bedouin ever eat game. Butter, oil, and honey are much used; also spices, onions, and garlic, and much salad and green vegetables. Fruits, with the exception of the date, are considered as delicacies. Coffee is much drunk in the houses between meals, but there are no public cafés. It is customary for all persons paying visits to bring along with them some coffee-beans wrapped in the turban or plaid (*rādi*); when the party is complete these are collected by the host, and the coffee is prepared in the manner common to all the East. Before drinking, the name of Sheikh 'Ali ibn 'Omar esh-Shadhli, whose tomb is at Mocha, is invoked, he being reputed to have been the first to discover the stimulating properties of the berry.

Very few servants are kept in most houses, even in those of the well-to-do; the housework and cooking are done by the housewife and the daughters, with the aid, in case of stress, of help called in from other branches of the family, friends, or neighbours. Only the very rich have slaves, and these are treated more as members of the household than as property; for this reason slaves rarely desire to be freed. All slaves in the Hadhramaut are Moslems; even if they come from a Christian or pagan country, they are forced to embrace Islam. But marriage between free persons and slaves is extremely rare.

Dancing is regarded in the Hadhramaut as permissible, but never among persons of two sexes, and the Seyyids and townsmen usually abstain from it. The music is made by a primitive form of guitar (*ganbus*), a large oblong drum, and three or four small drums, the players often accompanying their music with